

THE BURMA NEWS



JUNE, 1932



FROM THE AMERICAN BAPTIST MISSIONS IN BURMA AND ASSAM

THE BURMA NEWS

H. W. SMITH, *Editor*.

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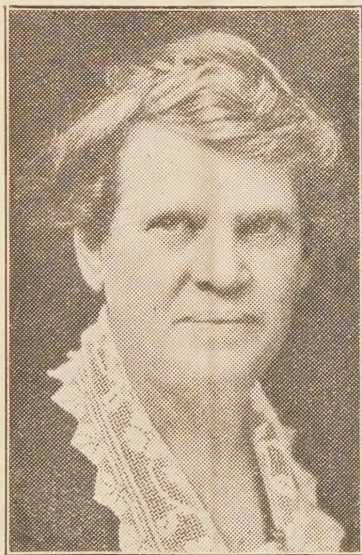
No. 6

Mrs. George J. Geis, Entered Into Rest

It was in the year 1892, in the month of November, that Mr. and Mrs. Geis, new missionaries appointed for the Kachin or Jingpaw people, spent a few days with us in our home at Mandalay. They were on their way up the river to Bhamo, and Dr. Roberts, founder of the Mission to the Kachins, was with them, returning from furlough for another term of service. Mr. Geis, I had known in college and seminary, but Mrs. Geis I had not met, nor had Mrs. McGuire had the pleasure of meeting either of them. In those few days together in Mandalay, visiting the places of interest, and sharing our hopes and plans for the future, we became acquainted, and the friendship thus begun has been abiding and helpful up to the present time. There is nothing more precious than missionary friendships. We serve the same Master and our work is one. The same problems and difficulties in different forms confront us all, and we have the same lofty aim,

—the bringing of the World to the source of life in Jesus. As we look back over the four decades which have elapsed since that first visit in Mandalay, we thank God for the fellowship and friendship of the Geises which we have enjoyed from the first day until now.

Mrs. Geis before her marriage was Miss Katie C. Floesch. She was born in New York City, but while still a babe in arms her parents moved to Rochester, N.Y., where she was brought up. She was educated in the public schools of Rochester, and in the Baptist Training School of Chicago, Ill. She was converted early in life and was a most



earnest Christian, taking a very active part in all church work.

In 1892 she was married to Rev. George J. Geis, and a few months later the young couple were at Bhamo, studying the language and getting acquainted with the country and the people. The next year they opened the new station at Myit-kyina.

Myitkyina at this time was a lonely frontier town and was especially isolated during the rains. But it was a good center for Kachin work, and that was the thing all important. Six years later the railway came and linked up Myitkyina with the rest of Burma and with the world.

It is beautiful to see how Jesus, through chosen ones of His disciples, is constantly revealing Himself as the light and life of the dark places of our world. He descends like rain upon the mown grass, like showers that water the earth; deserts rejoice and blossom, and people see the glory of the Lord. The Kachins in their jungle villages about Myitkyina, wild people as they were, soon recognized their friends. They knew that this young missionary couple loved them, and their own hearts responded to that love. Mr. and Mrs. Geis were practical, they laid their foundations wisely, they ministered to the whole man, they taught the people the Gospel, gave them the rudiments of an education, and along with this taught them how to garden and get a living out of the soil; and Mrs. Geis taught the girls to sew and embroider and to keep their houses clean. It was a busy, beautiful life that they lived sharing their treasures, spiritual and temporal, with the people to whom by life, word and work they were making known the Christ. With the passing of the years, the work has extended in ever widening circles, and to-day on those beautiful hills there are many Kachin churches, and in many Kachin hearts, Jesus is enthroned through the sacrificial service of Mr. and Mrs. Geis.

At the end of their furlough period in 1917, as war conditions prevented their return to Burma, they were sent to the Philippine

Islands. Six years later however at the earnest request of the missionaries and of the Kachin Christians, Mr. and Mrs. Geis returned to Burma, and once more were settled in the work at Myitkyina. In her later years Mrs. Geis was no longer strong, but her spirit was indomitable, and she labored earnestly to the end.

At the Kachin Convention in 1930, Mr. and Mrs. Geis were requested to open a Bible School for the Kachins, upon their return from furlough in 1931, and it was in the interest of this work that they were at Bhamo when Mrs. Geis passed away on April 28.

Three children were born to Mr. and Mrs. Geis, all of whom are married and are living in America. Emma we all know through her work as a missionary in the Elletts Mitchell Memorial Hospital, Moulmein. She is now Mrs. Alexander, and their home is at Mansfield, Mass., where her husband is pastor of the Baptist church. Alfred with his family lives at Baltimore, Md. and Eleanor, the youngest, is Mrs. Van Noy of Rochester, N.Y.

To these bereaved families, and to the husband and father, our brother and fellow laborer of many years in the Master's work in Burma, we extend our deep and heartfelt sympathy. They have met with a great loss but they sorrow not as those who have no hope. Their dear one has gone from them, but she is not lost to them. There will be a re-union by and by. In Christ the hope of the resurrection is not a mere hope, it is a blessed assurance of life and immortality.

J. McGuire



In the passing of Mrs. Geis we feel that we have personally lost a warm friend and the mission one of its finest workers.

Our first acquaintance with the Geises was when we spent a week of our honeymoon with them and when in the following years we spent several hot seasons in Myitkyina. Always Mrs. Geis was the cheerful thoughtful friend and efficient, devoted worker. To my mind she was the ideal missionary wife, making her home a centre of life and light and sharing with her husband the work of the school and other activities, holding the fort while he was away on long jungle trips as well as many times travelling with him.

Our deepest sympathy goes out to Mr. Geis and the three children at home in their great loss.

Emma W. Marshall.



The sudden passing away of Mrs. Katie Floesch Geis on the 28th of April, has taken from the Burma Missionary fellowship, a personality, which, except for one term of service in the Phillipine Islands, has been identified with the Kachin work of Bhamo and Myitkyina fields since 1892 in which year she was married to the Rev. Geo. J. Geis and came to the Kachin work.

Last Autumn, Mr. and Mrs. Geis were most heartily welcomed back to Bhamo by the Kachin peoples, coming as they did, to open a Bible Training school among these tribes. Mrs. Geis was quietly enthusiastic and hopeful about the school and although she was at times concerned about her own physical condition, still entertained the secret hope that this last term of service with these people in this special work might prove of special blessing. Soon after arriving in Bhamo, the Hanson home was made most inviting and restful by Mrs. Geis' artistic taste. Mr. Geis frequently made short trips into the district during the past cool season and Mrs. Geis' physical condition seemed to improve under the skillful care of

the local military medical officer Major Barrett, who took special interest in the case.

But on the 24th of April, while I was at Sinlum, a short note from Mr. Geis conveyed the news that Mrs. Geis had a sudden change for the worse. Returning to Bhamo at once, I found Mrs. Geis unconscious, having passed into this state the day before my arrival. On Thursday the 28th, at 1-30 P. M., the spirit took its flight and our loss was heaven's gain.

The funeral service from the Hanson home the next morning at 8 o'clock was attended by many from the station including all the friends from the Civil Lines. The very appropriate little service which was quickly arranged, was conducted by the undersigned. It was most suitable that all the music and much of the service should be in the Kachin dialect. The casket was trimmed in a beautiful lavender silk and bore a mass of very handsome floral tributes. The burial was in the little Bhamo cemetery, where lies the body of one other Baptist missionary, the Rev. Lee H. Mosier; and there among the Kachin Christians who had gone on before her, we lovingly committed the body of our "Mama" Geis to its last resting place. "Blessed, indeed, are they who die in the Lord."

God hath not promised,
 Skies always blue,
 Flower-strewn pathways,
 All our lives through:
 God hath not promised
 Sun without rain,
 Joy without sorrow,
 Peace without pain.
 But God *hath promised*,
 Strength for the day,
 Rest for the labour,
 Sight for the way,
 Grace for the trials,
 Help from above,
 Unfailing sympathy,
 Undying love.

Anon.

L. W. Spring.

Important Notice

The following cable has been received by the Mission Treasurer:—

"Net deficit *General Board* \$37,000
Woman's Board \$33,000. Contributions denominational budget \$500,000 below 1931. Convention Finance Committee anticipate further decline of \$600,000 and advise drastic reduction all budgets. General Board budget \$150,000 below previous authorization; undesignated salary refunds suggested our letter May 5th extremely important; some readjustment missionary staff necessary; additional cut work appropriations approximately 5%. *Woman's Board* cabling reduction after June 8th.—

Burr Huntington

General reduction *Burma*

Gross .. Rs. 6,324

Agricultural Sch. Rs. 6,000

J. College water tax Rs. 2,000

Mong-Mong .. Rs. 2,000"

If the Messenger has not already come to your hand, it will soon, for I received my copy a week ago. I only wish to call your attention to the fact that the material in the Messenger is gotten out before the first of May, at which time they did not have the facts in hand for the end of the financial year, and evidently they were too optimistic in their anticipations. The letter of May 5 referred to, will be here in time for the Reference Committee on the 22nd of June. Even that letter, although it evidently sensed something of the situation, may have been too early to have anticipated the actual conditions with which the Boards are faced at the date of sending this cable. The reference to "salary refunds" may refer to voluntary contributions by missionaries to the Boards' funds. "Readjustment missionary staff" may have further disappointment for us concerning the much needed reinforcements. "Additional cut work appropriations" are given in detail. As I understand it, this means Rs. 16,324 cut in addition to the Rs. 12,325 to which we have already made adjustment. This

means we shall all have to make larger sacrifices along with the rest of the world suffering under this present and unprecedented financial depression. The Reference Committee will have to make the further financial adjustments in the June meeting. Your Secretary believes he sees how a large part of this can be taken care of without further drastic cuts on evangelistic funds. But it will very materially assist the Reference Committee in its task of making the further necessary adjustment of allotments if you will review your work and suggest any savings which you can see your way to make in your present allotment, thereby releasing a portion of it. Such voluntary assistance will be greatly appreciated. Please get this information to us as soon as possible. The Reference Committee are under obligation to make the necessary adjustments and will do its best to carry this out with the least possible injury to established work, so when the adjustments are made, even though it may bring disappointment and difficulty to your particular work, we are sure that it will be met with characteristic courage and co-operation.

It is the part of Christian courage to face the worst and hope for the best; to refuse to open the door to pessimism for this is our Father's world, and if for a season we have to work along in cramped financial conditions, we will do it joyfully and with a song, because His cause will triumph over every obstacle. It has ever been the genius of real Christianity, from the crucifixion until the present time, that through the supply of Grace from hidden sources, every defeat may be turned into victory, and every hardship may be a blessing in disguise, according to the manner and spirit in which it is met.

C. E. Chaney, Field Secretary.

The Religious Activities at Judson College

Some time ago I was asked to write about the religious work of Judson College for readers of the *News*. This is an opportune time to do so, for within a week the college doors will swing open to her returning students and staff members who have been on holiday. At the present time the prospects with regard to new students are better than they have been for the past three or four years.

Occasionally there is someone in the Mission work in Burma who comes to feel that the religious work of the college is not closely related to the Christian movement in the province as a whole. During the past holiday season in conversation with one of our able and sympathetic workers, the opinion was expressed that the college is unrelated to the Baptist and other Christian work of Burma. Such an impression, when it arises, can come only from a lack of knowledge as to what is actually being done at the college. In the case of the questioner referred to, when certain phases of our work were explained, he readily agreed that there is the closest sort of relation between the college and the mission work, and indeed with the whole Christian enterprise in the Province and beyond the borders of Burma. The religious activities move on steadily throughout the year without any publicity for the most part. This may be an additional reason why some of the work seems obscure to a few people who are located in other places and who consequently are not in a position to see what is attempted. I will attempt in this brief space to indicate some of the channels of religious activity which will suggest the way in which the college contributes to the onward march of the Christian Movement.

At first sight it is obvious that we are related to every part of the province as few, if any other Christian institutions can be, since our student body is drawn from every section and from every language area of Burma. From Bhamo and Namkham in the north and Tavoy and Mergui in the south, Sandoway in the west coast and Chin hill district, as well as from all the districts within this wide circumference, students come to Judson College to take advantage of the opportunity for a thorough Christian education. We are located at the nation's capital but a stream of the fine youth of Burma flows into our doors from every part and then again disperses to every corner of the land. That we have relationships with the whole province seems obvious.

But what most people are particularly interested in is the way in which the college is related to the Christian church as it develops in various places and among the many peoples of this land. It is at this point that we come to speak of the Judson College Church.

The religious life and activities of the college centre and will increasingly centre in the College Church. During the past year the church has been newly constituted to adjust its life and work to the new surroundings in which we serve. For several years plans have been discussed and created to make the work of the church increasingly effective. The new plan is the result of much careful planning and effort to secure the best workable plan. The chief thought in the creation of the present plan has been to foster an active church life and experience among all Christian members of the college, to preserve their active relationship with the

church during their college experience, and to develop and enlarge the Christian experience of the Christian students both for their own character, life and influence, as well as to preserve an atmosphere in which students who have not accepted Christ as their Lord, may be attracted, and led to do so openly.

The nucleus of the church is a permanent membership of those, both Burmese, Karen and American, who have made this their permanent church home. This body has oversight of the ordinances, and an active share in all work of the church. In addition there is the affiliated membership which is open to any Christian who is resident at the university. This relationship allows and encourages full participation in church experience and life during college years. It is terminated when the college relationship ceases and therefore leaves the permanent church membership unaffected. The students and members of the Staff have welcomed this plan and have joined in this membership in considerable numbers. At present nearly every Christian member of the staff and a major proportion of the Christian students are members, and taking an active part in the work. At the first observance of the ordinance of the Lord's Supper following the adoption of the new constitution, about eighty members of the staff and student body were welcomed into the membership of the Church. It was a most happy occasion.

The students have a very vital share in the work of the church. The board of deacons is seven in number and composed of four permanent members of the Church and three affiliated members. These latter are students of recognized Christian character and influence in the College. Those elected this year entered upon their office with a

splendid appreciation of the significance of the work. The affairs of the church are undertaken by a church council consisting of all officers of the church, and in addition, the president of the Student Y.W.C.A. and the president of the Student Christian Union. This means that three student deacons and two other students are members of the Church Council and hence actively concerned with the work of the church. The choir is of course largely composed of students and has rendered the most splendid service. The committee in charge of the midweek prayer service is composed of the pastor and two representatives of each of the two Student Christian Associations. A committee of the Y.W.C.A. has charge of preparation of the Lord's Supper and other work in connection with the services of the Church. All of this is therefore a training for regular and active Church life. The church maintains a missionary at Nampan on Inle Lake and makes contributions to a number of Christian enterprises in Burma. As the plan proceeds it is hoped that students will thus be kept in closer relation to the Church and when they leave the college, enter more actively and heartily as well as more effectively into the regular work of the Church in whatever place they find themselves.

It will be interesting to glance at the mid week prayer service. It has for some years been conducted by the students, a member of the Y.W.C.A. leading one week, and a member of the S.C.U. leading the next week. The meetings are of course informal and attendance is absolutely voluntary. There is seldom an announcement concerning the meetings. And yet there is always a good attendance anywhere from fifty or sixty up to one hundred students and staff members

attending. In addition there is a daily prayer meeting of the Christian women students, and frequently prayer groups among the men students and other informal meetings. These latter are however in the nature of the case quiet, unadvertised meetings, and it is better to leave them so. But they are an indication of an active religious life making channels for its expression.

The services of the Church are the Sunday morning worship period in which we have been trying to create a service that will lead students into a genuine act of worship; a vesper service each Sunday evening; The Lord's Supper the first Vesper hour during each month, and the midweek prayer service.

This will serve to indicate some aspects of the work by which students are related to the enterprise of the Church in Burma. A number of outstanding students have accepted Christ and joined the College Church. And an active programme is carried on to present the claims of Christ to the non-Christian students. It is to be remembered, however, that it is true here as in other parts of the world, that the crisis hour and time of decision for young people is, normally during their preparatory work. Many of our students come to us from our splendid Christian high schools throughout the province, and have been repeatedly confronted with the claims of Christ. When they have not accepted Christ, it is often because they have definitely turned another way. When this has occurred they are farther from responding to an appeal, though for the most part they are sympathetic, open-minded and willing to learn.

Space will not permit me to write of other religious activities of equal importance with the above among

which may be mentioned: three Sunday Schools conducted by students; the work of the Student Christian Union, the Student Y.W. C.A.; participation in Gospel Team work; sending of deputations for conduct of services in nearby churches; informal discussion groups in Faculty homes which have proved especially helpful; the annual Student Camp; Chapel and Assembly periods twice a week and regular classes for religious instruction.

We send forth this brief survey in response to various requests, and with the request that our friends everywhere will pray together with us that we may so foster the spiritual life of the College, and so stimulate the growth of character that our Christian students will go out to permeate the Province with their Christian influence, and their active work for the Kingdom of God.

Paul J. Braisted, M.A.,
Director of Religious Work.

June, 1932.



FIELD SECRETARY'S ITINERARY

Cont. from Jan. 22

Feb.	11	Mandalay.
"	12	Sagaing.
"	13	Mandalay.
"	18—22	Moulmein.
"	24—29	Tavoy.
Mar.	12—14	Shwegyin.
April	7—10	Mandalay.
"	16—18	Maymyo.
"	19—27	Namhkam.
"	23—25	Kukai.
"	29 to May 28	Taunggyi.
May	10—12	Loikaw.
"	24—26	Mongnai-Loilem.
"	28—29	Pyinmana.

Sgaw Karen Mission

Shwegyin

Last year this particular part of Burma had a great amount of publicity. We were partly responsible for it, but not entirely. Of course we were making an experiment, and a very vital one at that. On the whole it was exceedingly successful, and accomplished a far reaching work. I speak of the Shwegyin Gospel Team and the great impetus it gave to the evangelistic work. The whole work was lifted to a higher level and every thing looked most encouraging, and then—down, down we went. Publicity was like new wine to the heads of these youngsters. We had some spiritual lessons to learn. One or two individuals became "heady" and felt the Gospel Team was a place for them to show *their* leadership. The result was a boycott by a section of the team. Then came desertion,—and here let me say, the faithful members, told the deserters in no mistakeable terms, the desertion was not from the team but from the Christ whom the members pledged themselves to serve. For a few days this went deep, and then one by one the deserters came back, saying the thought of the desertion and the names they were called, were too much to bear. The team answered that the injury was not to the remaining members of the team, but to Jesus. At the time this was going on, there was trouble in the school among three members of the staff. This led to much heart-burning and finally to a school strike. Just to look around, it seemed that ruin faced us on all sides. I said to Dr. Marshall. "We are in a storm, the ship has lost the captain; the superstructure is gone; the pounding of the rough voyage has battered us

severely, but we still have The Pilot and the engine is running. We shall need some repair work, but we still can function." It was necessary to rebuild the Gospel Team. This was again built around the Prayer Groups (the engine referred to previously).

The rebuilding of the team took months of slow cautious prayerful work. The developing of the team members was most inspiring to behold. The older members, sort of took the new young pupils in charge and tutored them. We soon had campaigns to work on. One of these first campaigns was entirely in Burmese. The boys and girls were just frightened and bewildered when several of the deserters mocked and made fun. But for three days and nights we worked, conscious that we were receiving help from the Holy Spirit. You can imagine our feeling at having a big crowd most all the time the big pagoda festival was going on next door almost. On the last night, two Buddhist priests came at 10.30 p.m. secretly, to ask us to please explain to them who this Jesus Christ was, and how did He save people. They had never heard that anybody could save people in the sense that Jesus could. From that time on, the team made wonderful growth numerically and spiritually. Most certainly, the work these young folks did was much more than last year. There were more and much more difficult campaigns, and many more decisions for Jesus Christ. More young people surrendered their lives to Christ and are now in the seminary. I know this team, though an average of two years younger, is much the superior spiritually than the team of last year. The reason is, they suffered more and grew in grace

and knowledge and in courage. This team walked no less than 400 miles to and from their campaigns. They were happier too. The matter of discipline was easier too this year. Remember this team numbered 28 members and the average age excepting three teachers and myself was scarcely more than 14 years.

Three other teams made up of some seminary students from other fields together with a host of young folks from village schools in this area, some Shwegyin students in the Karen Woman's Bible School, and some local pastors won over 800 decisions. We have records of over 2000 decisions. A conservative estimate places the decisions about 2500 this year. We baptized about a tenth of these. There are but nine ordained men serving 58 churches in this vast area. Of these nine, three are incapacitated because of old age, one other limits himself to a small area. The other five men do extensive work, but are often laid up with fevers, and consequently do not tour all their areas. To remedy this, we are considering the ordination of six men. One church replied it could not call a council because its pastor did not know how to get a wife. It could not give permission to ordain. I replied, "Does this church support its pastor sufficiently well, so he can marry and support a wife on the same scale as the villagers do?" Well! The pastor has a wife now and we are considering his ordination.

One new church came into the association, and there are enquiries from two other groups. For years there have been no new churches. The financial depression and the rebellion affected us very much. Many Karens have lost their fields and property. In several areas the Burmese wantonly destroyed Karen plantain gardens; cut down the

betel plantations; cut and hacked the dorian trees and burned the thatch areas. The Karens plant grass plots and reap the thatch.

Financially we are in the doldrums. We live from day to day. There is no reserve fund. When the government cut its aid to the school last year, the Karens resolved to do their best to meet the impending hard time. They sent no piteous appeal for funds to the Mission Society. On the other hand they made the disaster an occasion to promote unity and understanding of their work and to develop faith. I think they were successful. Our work is undergoing reorganization. Because of the depression we are badly off financially, but better on the side of morale. The desire for luxury living has disappeared. We are now taking measure of our own abilities. In some instances the survey is very pleasing; in other cases we are not so pleased. On the whole we have met our legitimate expenses, we collected more money for urgent and vital causes than the year before and progress has been made with the new compound, clearing and fencing it. Laterite blocks for about 18000 cu. ft. of masonry were purchased, paid for and received at sight. Evangelistically, we are coming on quite well. What more can be expected in such a time as this?

C. L. Klein.



Karen Missionaries, Attention!

I would like to call your attention to the Junior S.S. lessons in Sgaw Karen which have just come from the Press, the first of a graded course for 3 years, which has been translated into Karen by Thra Dwe Myat. This is the course that has been in use in Burmese for some years and at the urgent request of some of the Karen missionaries and after presenting the matter to the

Associations two years ago, we have gone ahead and made a beginning of preparing this course in Karen which with the 4 primary books will carry a child from the age of 5 or 6 through to adolescence.

The advantages of such a course over the old International lessons are many. The lessons have been chosen and adapted to the various ages of the child and there is a consecutive advance during the seven years course.

There is an average of three pages of material for each lesson in contrast to the scant two columns of Junior lesson which is all there has been room for in the monthly Karen lesson paper.

Moreover this book of 52 lessons can be bought at the beginning of the year and there is no waiting for the lesson paper each month and perhaps having it late or even having a month lost entirely as is sometimes the case now.

Therefore it is hoped that all Karen missionaries will urge on the churches to adopt this course for the children speedily and stand by the agreement that they made at their associations two years ago.

If a number of churches begin using the first volume of Primary and Junior lessons next January 1933 (we hope the first primary book will be ready by then) the Junior lessons as at present presented in the S.S. leaflet may be discontinued. Of course the adult classes will continue with the International lessons as at present.

Emma W. Marshall.



Thanks from Mr. Geis

To

The Editor of "The Burma News"

I thank all friends for their words of sympathy.

"Blest be the tie that binds
Our hearts in Christian Love."

Geo. J. Geis.

Vacation Work in Nyaunglebin District

Before telling of vacation activities, I would say just a few words regarding the association meetings held in Kyagetmyoung, which, taken numerically, is one of our smaller Christian villages. The twenty houses that make up the material units of the village are built in two orderly rows along the sides of a good road graded to be well above high water in the rainy season. The same spirit of orderliness and thoroughness had directed preparations for the entertainment of the association, and when the average attendance of 700 for the last few years unexpectedly rose to 1501, there was apparently no hitch in finding sleeping places and food sufficient for all. Transients increased the number of persons provided with food to around 2000, and even the Karens asked for an explanation of how such a crowd could be so well provided for. When the pastor told how the people had prayed that they might be blessed in entertaining the association in this hardest of all years, how they had done most of the work themselves because there was so little money with which to employ out-siders, how even the pigs and ducks and chickens co-operated with them in their plans and had thrived throughout the year, how they had been protected when they went to the jungle to gather bamboos and had never been molested by rebels or dacoits, and how happy the villagers were because many people had come and were satisfied, it just gave us all new courage for the coming year and a determination to say in the face of difficulties, "If it is God's work it can be done, and we will do it". The association meeting itself was one of the best I have ever attended; there was present in every session a spirit of harmony

and good-will that was like a bit of heaven. On the second day, the early morning prayer service was given over by the leader to those who could speak Burmese, in order that the visitors who were not Karens might get the message and inspiration of the hour. No visiting missionary was present to speak of the "Burma for Christ Movement," but it was emphasized in nearly every session, and many people went home from the association each to help win his corner of Burma for Christ. We were very sorry that an association of 1850 church members could report only 100 baptisms, but during the weeks that have followed, the ordained pastors have been busy giving Communion in the churches and baptizing new converts.

Immediately after the association meeting, the pastor of the Nyaunglebin Church commenced a vacation Bible study class in one of the western villages. This is the sixth year that he has had such a class, and the attendance this year was by far the largest thus far; the daily attendance of adults and young people registered around 90, over forty coming in from other villages, and in the evenings the village chapel could not begin to hold all who came. During these same two weeks in four other centres, nineteen of our young people were conducting daily vacation Bible schools for children from non-Christian homes or from homes where the parents have just recently become Christians. A year ago Miss Peter and Ma Hannah with the help of Seminary and Bible school students conducted the first D.V.B.S. in this field, and one of our disappointments when Miss Peter was transferred to Sagaing was the upsetting of plans for more such schools this vacation. We tried to devise ways and means

whereby the schools could be conducted without missionary supervision, and when Ma Hannah sent word that she could stop off 24 hours in Nyaunglebin and in that time might be able to show the young people how to conduct a D.V.B.S., we said "Come along". Only about half of the prayer band boys and girls who volunteered were finally chosen to teach in the four schools that we thought it wise to attempt this year, but the others were reminded that they were members of the prayer bands during vacation days as well as school days. The leader of one D.V.B.S. was a Nyaunglebin teacher and the school was held in her own village; she had three students to help her teach the 45 boys and girls that came in from several villages. Two Seminary young men and two Nyaunglebin students had a school of 62 pupils in Kya-in-gyi village where a gospel team was welcomed for the first time just a year ago last Christmas. A seventh standard girl, Naw Julia, took the responsibility for a school in the non-Christian village of Mya-ba-go where there is only one Christian family (relatives of Naw Julia); she had as assistants, one Bible school girl and younger members of her own family, and 47 little boys and girls spent two very happy weeks in the Jesus Christ school. Yaidwgon being a very large village was given the three Bible school graduates and some of the Nyaunglebin students whose homes are in Kangalay, a Christian village nearby. As a result of the four schools conducted, 206 children have learned to recite Bible verses and sing Christian hymns, which they are now passing on to their elders, and they had such a good time learning to do things with their hands that they "didn't want the D.V.B.S. ever to close". In report-

ing this work at the Home Mission meeting the other day, B. Tha Ya said, "These children will be among those who see Burma won for Christ, and will have a part in the winning."

Space will not permit more than just a mention of the work done by the gospel teams made up of Seminary young men, Bible school young women, and boys and girls from our Nyaunglebin school. They report meetings held in 26 villages, more than a thousand people visited in their homes, 362 expressing a desire to know more about Christ that they may learn to become His followers. Of these 362, forty-two have now been baptized, and others will be soon.

The boy who was driven from his home earlier in the year because he was baptized is now in the Nyaunglebin school. His father has become reconciled to his being a Christian, and has permitted the Christians to have meetings in his home. The mother is "not far from the Kingdom."

Again there is promise of reward for the prayers and earnest efforts of the Kanggalay and Kyungon Christians in the Buddhist village of Peinzalok-ywama. The old phongyi has left the village, and Pa La Du, who built the kyoung and who is the key-man in the village, has renounced his faith in the Buddhist Scriptures and called the Kanggalay pastor to teach him the way to become a Christian. The Karens ask for prayers that there may be a complete victory for Christ in this Buddhist stronghold.

In the middle of May our five new evangelistic appointees took up their permanent jobs,—two are graduates of the Karen Seminary, and three of the Karen Woman's Bible School; we are indeed grateful to these two institutions for the training and inspiration that so well

fit these young people for the work they are undertaking. Not every field gets five graduates in one year, and we drew five good ones from last year's classes. Kya Myat is pastor-at-large for the Christians in three villages west of Ngadatkyi, and general evangelist for that section. Samuel Mg Gyi has for his shepherding the people in new centres opened by gospel teams last year, his chief work being to encourage and instruct those who desire to become Christians and to keep them linked up with prayer bands and other workers in the Christian villages. Naw Dwe Byu has settled in a new village where there are 18 Christians, but as yet there is no Church organization, the membership being in two or three different churches. Sein May, a recruit from Bassein, is in a village where the few Christians need encouragement and leadership in efforts to win others to Christ. And Beulah has started out on her rainy season tour of the churches, conducting Bible study classes for the women and suggesting plans for Bible study in the village schools.

H. V. Petheram.



Judson Chapel Fund

The building operations have gone on satisfactorily. The exterior rendering is near completion. The tile is largely laid so that much work can go on even while rain is falling. The scaffolding is gradually coming down so that the fine proportions of the building are appearing.

Money has come in very slowly. A good deal more may come soon but some have written to say that they are struggling with local obligations and are unable to do more just now.

The total amount received on the Rs. 3,00,000 to date is Rs. 2,13,380-

5-6. If the conditional offer of \$15,000 were put into rupees according to recent exchange rates it would amount to Rs. 54,000 approximately. If this had been added to the total amount in hand it would make a sum of Rs. 2,67,380. This leaves Rs. 32,620 which is the shortage on the date of writing this. There are a few who took on obligations for seeing that certain sums were raised or advanced by June on the understanding that the conditional offer could be met and some at least are ready to stand by their proposals. However the general response has not been sufficient to make it important for just a few to strain in making advances. I regret very much that my own health demanded that I get away from Rangoon during the vacation and so prevented me from carrying on an active campaign for completing the Fund. A request has been made for the conditional offer to be extended for a further year owing to the severe financial stringency. As yet no reply to this has been received.

Wallace St. John.



Report of Chapel Fund for the period ending May. 31, 1932

Amount contributed by Mr. Rockefeller Rs. 1,02,926-7-0.

Conditional pledge of Mr. Rockefeller \$15,000.00.

	Amount Pledged.	
	Rs.	A. P.
Missionaries	32,732	9 0
Old Students	22,160	0 0
Churches, etc	65,025	6 3
Total	1,19,917	15 3
	Amount Paid.	
	Rs.	A. P.
Missionaries	32,471	11 0
Old Students	15,717	12 3
Churches, etc.	62,265	1 3
Total	1,10,454	8 6

Total Expenditure to May 31, 1932	1,49,929	9 0
Net Credit Balance on May 31, 1932	63,451	6 6

	Rs.	A.	P.
Rangoon-Pyapon Burman Churches	4,884	3	9
Judson College (Entertainments, etc.)	4,689	10	6
Rangoon Karen Churches ..	4,308	14	0
Rangoon English Baptist Ch.	1,411	0	0
Cushing High School	234	8	9
Immanuel Baptist Church ..	1,675	10	0
Bassein Pwo Karen	1,344	9	6
Bassein Sgaw Karen Churches	7,166	2	0
Bassein-Myaungmya, Burman	415	14	0
Moulmein Burman Churches.	3,123	3	0
Moulmein English Baptist Ch.	632	1	6
Moulmein Talaing	105	0	0
Moulmein Karen Churches	737	0	0
Henzada Karen Churches ..	5,240	13	0
Henzada Burman Churches.	1,609	2	6
Toungoo Paku Karen Ch. ..	1,564	6	0
Toungoo Bwe Paren Ch. ..	804	9	3
Toungoo Burman	215	0	0
Mandalay	987	0	0
Tharrawaddy Karen Churches	1,133	10	6
Maymyo Baptist Church ..	1,445	8	9
Meiktila	1,034	9	6
Shwegyin Karen Churches..	1,054	9	0
Pyinmana	645	15	6
Taunggyi	999	14	3
Loikaw Karen Churches	418	11	6
Sandoway Churches	543	13	6
Papun Karen Churches.....	131	0	0
Prome	366	8	9
Mongnai	57	0	0
Myitkyina	358	14	0
Bhamo Churches	351	6	9
Namkham	515	5	0
Lashio Trinity Church.....	60	0	0
Loilem	36	0	0
Kengtung	15	0	0
Sagaing	199	0	0
Nyaunglebin Karen Churches	175	7	3
Indian Work Mergui.....	10	0	0
Kalaw Christians	12	0	0
Myingyan	250	0	0
Maubin Pwo Karen Churches	485	0	0
Tavoy Karen Churches	59	4	0
Thonze	149	0	0
Thaton	23	0	0
Loimwe	6	0	0
Collections at Convention...	101	2	6
Tamil Bap. Church, Rangoon	85	0	0
Thayetmyo	113	0	0
Friends	3,532	9	0
Interests	5,935	7	3
Bapt. Eng. High Sch.	333	1	0
Moulmein Eng. Girls' High Sch.	500	0	0
Total	62,265	1	3

Respectfully submitted,

Mya Pon,

Treasurer, Judson College,

May 31, 1932.

Burman Mission

Maymyo

Every year we are highly privileged at Maymyo by having missionaries from various stations spend their "hot season" vacation here. It is pleasant and profitable to have fellowship with them and to have their presence at our mid-week and Lord's day services. We have had sermons this year by Brethren Halliday, Blackwell, Dudrow, Chaney, Young, and Condict, and testimonies at our weekly prayer meetings which were refreshing and stimulating. We thank them for the help they gave us and we pray for them and their stations that abundant fruitage may crown their labours for His glory.

My wife and I were happy in being able to spend two weeks at Lashio, recently. Eight believers, Shan, Kachin, and Burman, were baptized by me into the membership of the growing and united Trinity Baptist Church there. One of those eight who had given up demon-worship for the worship of the Living God, walked six miles on Sunday morning from her village to confess her Lord and Saviour in His appointed ordinance, remained all day, received the hand of fellowship in the evening, partook of the Lord's. Supper with some forty of her new brothers and sisters in Christ, and then walked away back home to her little village, with joy in her heart to witness by her changed life to the power and grace of the Son of God. Her husband has turned away from demon-worship and acknowledges Christ as the only Saviour, but he is still addicted to the use of opium, which he is endeavouring to overcome and I told him to go to Jesus for liberty from this enslaving habit and then to receive baptism and unite with His church, for His church is a church of those whom

He has set free and not a church of slaves.

Three believers, formerly members of the Lutheran Church, in India, who have been convinced of their duty to be baptized through study of the New Testament, passed through the waters of baptism last Lord's day. They are Telugu men, who have made their home in this city. The evening class for Bible study, taught on three evenings of the week by Mr. Solomon, is attended by several young men who appear to be deeply interested in the intensive study of the Word of God.

Denis Maulle, a Nepalese Gurkha young man who has passed the IXth standard, is being sent to the English department of our Theological Seminary at Insein, this year, to take a four years course and thus fit himself for evangelistic work among the thousands of Gurkhas in this district. Fourteen men and women are making themselves responsible for his support and Seminary training.

Ernest Grigg.



Bassein

Back from an enjoyable vacation at Maymyo, we are again on the job, here and hereabouts. On the way home, when about 30 miles from Bassein, our engine broke and driving rod and we were tied up for four hours, not getting in until 1:00 a.m. on the 18th. Fortunately, we were going at the usual B.R. speed, so no one was injured.

Arriving home, we found that thieves had helped themselves to the fruit that grew close to our house, had taken what they pleased of our flower pots, and had stripped the flower garden of the wire fencing about it. We are now looking out for any new horticultural pro-

jects, in the hope of locating our departed property.

During vacation months one of our good teachers from the Myaungmya school took unto herself a life companion, so we have lost her services. However, a greatly decreased enrollment has thus far made it unnecessary to replace her. Our other Burman Mission schools in this field are also suffering reduced enrollment, although we are still hopeful that we may catch up with last year's records before the middle of June.

Our boys' school, and the Christian community in general, has suffered a great loss in the death, on May 16, of Saya Chan Swa. He had been a good teacher in the boys' school, Bassein, but had been ill since last December. He was a brother of our pastor, Saya Sit U, in whose home at Wakema he died.

Despite the "depression", two high school boy colporters made a really commendable record during the hot season, working an average of $9\frac{1}{2}$ weeks each. Together they sold 335 gospels, 211 1-pice and 2-pice tracts, and 101 Bibles, hymn books, etc.

Sidney V. Hollingworth.



Thonze

This has been a rush month and too hot to rush in.

I wanted to get the roof on the house before the rains broke and we did, but we had to rush to do it. We had to wait till our ship came in for the ridging, but it got in on time. The doors are being hung, the ceiling is going up and the floors are going down. We'll be in to celebrate the Fourth.

The impossible job of putting up a chapel during the hard times was tackled by Saya Po Nyan and accomplished. It looks fine and is Burmese style and put up with

Burmese money, all but our own small contribution and that may be counted as Burmese, too, for we have lived nearly half our lives in Burma. We are sorry to give such a man up to the Seminary, but glad to have such a man to give.

We are sending five men to the Seminary this year, three of them 7th standard pass. They have all been doing good work in the Sunday afternoon meetings of the Christian Endeavour in nearby jungle villages and in the Daily Vacation Bible school held in one of the villages.

We were unable to get any financial help from home for the Rural Reconstruction Unit, but we are going ahead without it on a smaller scale on the land we have. Five fine gardens are being planted, and we have caught the fever and are planting two.

J. T. Latta.



Ninth Year of the Pyinmana Agricultural School

The Pyinmana Agricultural School started its 10th year on May 25, 1932 and already over fifty students have arrived. They are hard at work with the first rains of the season planting maize and beans.

1. During the past nine years, 342 students have enrolled and the average age on entering was 18 years. Of these, 141 completed the first two years and 75 have graduated from the full-four years course.

2. This past year 104 enrolled, 76 completed the year and 21 graduated. Of these 50 enrolled in the first year class and 27 remained at the close of the year. Manual work required as part of the education reduces the numbers greatly.

3. Of the 21 graduates this year, 18 were the sons of farmers. 9 were Pwo Karens, 5 Sgaw Karens,

2 Burmese and all except one were Christians.

4. The school has trained men who have gone back to the village communities. Inquiries show 48% have gone back to do agricultural work with their own hands and 33% are engaged in some work directly serving rural communities. Only 6.7% have gone into Government service and 14.6% into Mission agricultural schools.

5. The school farm has 150 acres under cultivation, most of the work being done by the students.

6. All departments of the farm during the past year have shown a profit except one and this has included Rs. 2,857 paid for student labour.

7. The schools and families which have given us regular weekly orders have done much to help make the farm pay. This coming year because of the cut in Government grants, the students must earn a larger part of their expenses and we would be glad to see an increase in the number of orders. Buy from us even if you can get the same thing in the bazaar. We aim to charge no more for the same quality. We shall have vegetables, pork, eggs, onions, chillies, dried beans, eating maize, kyantaga sugar and rice.

8. A new 4 page leaflet in Burmese on "Marketing Eggs and Poultry and Care of Chicks" has been printed.

9. P.O.J. 2878 sugar cane produces a good ratoon crop the second year without replanting where the native red cane produces very little, and besides the high content of sugar in this new cane, it is so hard that people do not care to steal it out of the field to chew it—a great advantage here with us.

10. Pure bred cocks such as Barred Rock and Rhode Island Red crossed with native hens produced hens which laid as well, or better

than the pure bred hens.

11. The Mandalay Nette mango considered the best in Burma was planted from seed 7 years ago and has just started to bear. A number of trees show very superior fruit. The Kew Pineapples are beginning to bear fruit. The large Nanthapu plantain is bearing well, has a superior flavour and is free from disease.

12. Here are some of the things produced on the farm last year:

Paddy 1863 baskets, kyantaga raw sugar 7200 viss, sessamum 45 baskets, pebok (Soy beans), 90 baskets, pegyi (Lablab bean) 59 baskets, maize 91,500 ears, gram (Chick Pea.) 167 baskets, onions 1032 viss, head of cattle 107. Total pigs in March 144 and 41 had been sold for breeding. Poultry in March 192 of which 106 were hens, and they had laid 8528 eggs during the year.

Brayton C. Case,

Superintendent,

A.B.M. Agricultural School,

Pyinmana.



Attention D. V. B. S.!

Incomplete reports to date indicate that there were probably 40 Daily Vacation Bible Schools held in Burma during the past hot season. We are very anxious to have as complete and detailed a report as possible of these schools. We have sent report forms out to all the places we knew were definitely planning to hold schools, but there may be some about which we did not know. There are some to whom we sent forms who have not yet returned them. If you held such schools in your field and have not yet sent in your report, will you kindly send it in to the undersigned at the earliest possible date? If you have no forms, a post card sent to me will bring you forms by return mail.

Photographs taken of the various activities connected with your D.V.B.S. will be very greatly appreciated. Send us some of your "snaps."

Geo. D. Josif.

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